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K PREACHED ON THURSDAY

THE 29th OF NOVEMBER 1759,

THE LATE DAY

OF

THANKSGIVING.



L O N D O N :

PRINTED FOR R. AND J. DODSLEY,
IN PALLMALL.

SEERMON

PREACHED ON THURSDAY

THE 29th OF NOVEMBER 1759

THE DAY



ERRATA.



- Page 6. Line 3, leave out the ,
8. 21. add a ; after the word *it*.
Ibid. 23. for *infant*, read *infirm*.
Ibid. 27. for *have been*, read *be*.
9. 1. for *eyts*, read *eyes*.
13. 5. for *extirpate*, read *destroy*.
Ibid. 9. for *destroy*, read *extirpate*.
14. 25. for *follow*, read *fall on*.

L O N D O N

PRINTED FOR J. AND I. JOHNSON

IN PATERNOSTER

EXODUS XV. 9, 10.

The Enemy said I will pursue, I will overtake, I will divide the Spoil, my Desire shall be satisfied upon them, I will draw my Sword, my Hand shall destroy them.

Thou didst blow with thy Wind, the Sea covered them, they sunk as Lead in the mighty Waters.

THESE Words are a Part of that Song of Thanksgiving, by which Moses expressed his Sense of the wonderful Deliverance, which God had, at that Instant, granted his People from the Power of their Enemies. There is no Circumstance, in the sacred History, so well calculated to represent to us the *impotent Presumption* of Man, the *certain Interposition* of God, and the *Ease*, shall I say? I really want a Word to express the *Ease*, with which the *Almighty* can baffle *proud Man's* most *presumptuous* Enterprises.

After a Train of Miracles and Judgments sufficient to have *awakened* the *hardest* Heart and *subdued* the *proudest*, Pharaoh the King of Egypt remains inflexible. Though Moses the Servant of God was, as we are told, *very great* in the Land of Egypt, in the Sight of Pharaoh's Servants, and in the Sight of the People; though the *Servants* of Pharaoh could see the Hand of God in the Calamities they suffered; nay though Pharaoh *himself* was still ready to apply to God in his *Distress*, yet upon each *Deliverance* he continually *defied* him.

Prevailed upon, at length, more, as it appears, by the *Cries* of his *People* than by a *Reverence* for the *Authority* which had so *visibly interposed*, he suffers God's *People* to depart. Scarce have they turned their *Backs*, but he repents of the only right *Step* he has taken; himself and his *Servants* join to pursue them, with an *Assurance* of prevailing, proportioned to their *Contempt* of that *Power*, which had already so remarkably chastised him.

God had forbidden his *People* to take the *easiest* Road to the *Country*, to which he was leading them; but he conducted them by *such* a *Way*, that he might be honoured, as it is said, upon *Pharaoh* and all his *Host*, and that the *Egyptians* might know that *He* was the *Lord*.

The *Israelites* pressed by their *Enemy*, and cut off by the *Sea* from all *Hopes* of *Escape*, reproach *Moses* with his having led them into a *Danger*, so unfurmountable by any *human* Means: yet they cry unto the *Lord*; and *Moses* encourageth them, with a *Confidence* becoming one, who had received such frequent *Experience* of God's powerful *Interposition*. Fear ye not, saith he, stand still and see the *Salvation* of the *Lord* which he will shew you to-day: for the *Egyptians*, which ye have seen to-day, ye shall see them again no more for ever. The *Lord* shall fight for you, and ye shall hold your peace. *Moses* at God's Command stretched his *Rod* over the *Sea*; God sent a strong *Wind* and divided it, so that the *Israelites* had a *Passage* through the midst on dry *Land*, the *Waters* being a *Wall* to them on their right *Hand* and on their left.

The *Egyptians*, blind to the *Miracle*, followed, till, by the *Obstructions* they met with, they became convinced that the

the God of Israel fought for his Servants. Let us flee, say they, from the Face of Israel, for God fighteth for them against the Egyptians. But it was then too late: their presumptuous Defiance of the Almighty was become ripe for Chastisement. Moses, at the Command of God, *again* stretched his Hand over the Sea; the Sea returned to his Strength, the Waters covered the Chariots and the Horsemen and all the Host of Pharaoh, there remained not so much as one of them. And Israel, saith Moses, saw the great Work which the Lord did upon the Egyptians; and the People feared the Lord and believed the Lord. No Wonder that, upon so *signal* a *Deliverance*, all the People should join with Moses in that *grateful Celebration* of it, of which my Text is a Part.

What Words can better describe the presumptuous Confidence of one, who, regardless of an overruling Power, supposeth that his *Hand* is able to *perform*, whatever his *Heart deviseth*. The Enemy said, I will pursue, I will overtake, I will divide the Spoil, my Desire shall be satisfied upon them, I will draw my Sword, my Hand shall destroy them. He maketh not the least *Doubt* but that he shall be *able* to do all this; he is *sure* he shall *overtake* when he *begins to pursue*; the Spoil he reckons as his *own*; not *one Wish*, that he hath formed, shall remain *unsatisfied*; he will unsheath his Sword and maketh sure that *nothing* shall be able to oppose it. And, indeed, setting aside the overruling Providence of God, such a Confidence, in this Case, might not appear unreasonable. The Apprehensions, which the Israelites expressed, were a *tacit Acknowledgment*, that the Hopes of their Enemy were not without Foundation; conscious as they were of their Inability to withstand him. But let us read only the next Verse, and we shall find, that all this Confidence was merely

merely the *empty Boast of impotent Self-sufficiency*. Thou, O God, did'st blow with thy Wind, the Sea covered them, they sunk, as Lead in the mighty Waters.

Where is the proud Enemy, that had already divided the Spoil, destroyed the Fugitives, defied the Almighty! Sunk in the Waters a Lump of Lead. Well might Moses break out into the warm Exclamation, which follows the Text; Who is like unto thee, O Lord, among the Gods, glorious in Holiness, fearful in Praises, doing Wonders!—But I am carried too far by this very interesting Representation of the Weakness the *Nothingness of Man* and the *uncontroulable Majesty of the Almighty*. I chose these Words for the present Employment of our Thoughts, as they suggest some Considerations suitable to our own Circumstances: and the longer I have dwelt on this wonderful Interposition of God for his Servants the *Israelites*, the less shall I have Occasion to say on *those* Instances of his Interposition for *us*, which a *serious* Mind cannot overlook.

First, then, I shall propose to you some Considerations on the *Designs and Attempts of our Enemy*.

Secondly I shall endeavour to raise in you a proper Sense of God's *Goodness and Power in defeating them*.

Thirdly I shall point out what *Effects* these things ought to have upon *ourselves*.

One would think that the haughty Enemy, against whom we have been defending ourselves, had chosen for his Motto the Words of Pharaoh 'I will divide the Spoil, I will draw my Sword, my Hand shall destroy them': so strong a Resemblance has there been in the *Virulence* of his Threats, and the

the Confidence with which he uttered them. It pleased Almighty God to give him Success in some of his first Attempts; perhaps, that he might humble us to a proper Sense of our Dependence.

To give an Account of the Enemy's Designs against ourselves only, would be to rob him of a great Part of his Glory. His Views of Conquest are, in reality, as extensive as the Countries that can be conquered. Maps of the whole World have been drawn, in the Center of which has been placed the Metropolis of this ambitious Monarch: a flattering Suggestion, no doubt, that the Lord of the whole Earth should have his Residence in the midst of it.

It has now been, above a Century, a settled Point of View in the Kings of France, to make themselves great on the Subjection of their Neighbours. And, unhappily for their Neighbours; partly by Force, and partly by Intrigue, they have been continually adding to their own Dominions: while, by the same Arts, they have left many of the smaller Sovereigns little more than the Name of Sovereigns; their States dependent on France, for the present; and its own, whenever it shall think it prudent to seize them. Their more powerful Neighbours are the grand Object of their Ambition: and among these, We of this Country hold a principal Rank.

Could they succeed in their Attempts against Us, much Increase of Power would be gained by them, and that Bar removed, which obstructs their Designs against others. The Conquest of our Country, considered in itself, would be a very important Acquisition; but would be made much more important by the Consequences of it. Such a threefold Disappointment then as We occasion them, in defending ourselves, in weakening them and in protecting others, we may be very sure, it is no common Degree of

of Malice, with which they regard us. We stand continually exposed to the utmost that can be dictated by their Envy their Hatred and their Ambition. Let us, therefore consider the Favours they would shew us, if their Power was answerable to their Will.

Some perhaps may fancy, that they cannot form a Hope of becoming absolute Masters of us, and that, therefore, so great an Evil as that is not intended by them. Suppose now this to be the Case; shall we call it any Abatement of their Malice, that they do us not all the Mischief We can receive, at the same time that they do us all, which they have the Power to inflict? And if they do not hope to become our Masters, there is the less Reason to suppose they intend to be our Friends. Whatever Mischiefs, therefore, they should do us, must be done without a Design to make a Return for them by the Benefits we might afterwards receive from their Power and Protection. They would in this Case, then, prepare for us all the Miseries of a War in the midst of us; Lands laid waste; Houses destroyed; Towns in Confusion; the Labour of the Husbandman become the Subsistence of an Enemy, or consumed lest his Family should subsist by it. Neighbourhoods reduced to Want; the aged, the decrepit, the Infant, without Protection, without Necessaries, without Shelter.

What we should have to fear from such an Enemy in the midst of us, may be concluded from the Orders, that have been known to have been given to the Forces, which were to have seized his Majesty's foreign Dominions: so totally was the Country to have been ruined by them, that a Desert was to have marked the Line of their Quarters. It pleased God to prevent such a Deluge of Injustice and Cruelty, by blasting the wicked Designs of the Oppressor,

But

But let us turn our Eyes to the other Side. Suppose their Hopes to reach so far as the *total Conquest* of our Country: what a Prospect have we, in *that* Case, before us! And however their Hopes may now be abated, certain it is, their Want of *Will* to effect this is not our Preservative. The Miseries, which I have before described, would be *multiplied*, in proportion to the *Difficulty* of their *succeeding* in their Attempt. Every Method of Severity would be put in Practice, both to *subdue* those who *opposed* and to *secure* those who *submitted*. As the *Number* of the Enemy would be much *greater*, their *Ravages* would, of course, be vastly *augmented*; as the *Continuance* of War would be much *longer*, the *Desolation* of it would be necessarily more extensive and more *complete*.

And, again, to carry our View to the *last* Scene of Wretchedness; suppose the Enemy to have *succeeded*, to have *established* themselves among us, to have made themselves *Masters* of us and our Country. What Words could be found to paint our Misery! Relieved indeed, from the Calamities of *War* would be the few that were left, but relieved, only to feel the *more* cruel Necessity of submitting *naked* and *defenceless* to the Sword of the Conqueror. However Success might have *gratified* their *Hopes*, it would by no means have *sated* their *Revenge*. No Terms could be *agreed* upon: the *Will* of the *Conqueror* would become the *Law* to the *Slave*; the *Extent* of *his Power* the Measure of our *Submission*.

And what dependence may be placed on the *Clemency* of that Nation, when their Power is uncontrouled, may be gathered from various *other* Instances of their *Mercy*, beside that which I have just mentioned. I will add only one.

In those Parts of America where *our* People border upon them, they have been guilty of a Barbarity scarce credible. Instead of spreading the merciful Doctrines of the Christian Religion among the Natives of that Country, they have encouraged in them a Cruelty of Disposition, which would have shocked even *Heathens* in the least Degree civilized. They have taken advantage of those poor Creatures' Ignorance of what is right, and tempted them, even when no War subsisted, to seize every Countryman of ours they could find, and put him to a torturing Death, giving a Reward in Proportion to the Numbers they thus massacred.

But were *no* Cruelty of this Kind to be dreaded, yet the Change of the most happy Constitution in the World; where *all* have a Liberty of enjoying *themselves* and their *own*; where every one of the *smallest* Degree of *Property* has his Share in making the very *Laws*, by which he is *governed*; where the *Rich* or the *Great* are not allowed to oppress the very *lowest*; where even Royalty itself is restrained within the Bounds of Justice and Reason; and where in the Course of the *present* Reign, one of the *longest* in our Annals, not an *Inclination* hath been shewn to exceed these Bounds; the Change I say of such a Constitution as this, for that of a *despotic* Power in the Hands of *one* Man, and him *impatient* of Controul, would be beyond *Description* deplorable. Slaves who have never *known* the Blessings of Liberty, may *bug* their *Chain*, and pride themselves in the Magnificence of the Monarch, whose Triumph they adorn: But, to the Sons of *Freedom*, who have *sucked* her *Milk*, and grown *up* under her *Protection*, the Chains of *Slavery* would be *insupportable*, how splendid soever might be the Throne, to whose Footstool they were fixed.

I know not how to *quit* so interesting a Subject, lest I should

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should leave any *one* of you, in the least degree, insensible of the *Blessings* we have to *lose* by the *Success* of our Enemy, and the *Thanks* that are due to *Providence*, for not leaving it in their Power to wrest them from us.

And let not the *Poor* flatter themselves that *they* can be no lower, *whoever* be their Masters; that *they* only, who have *Riches* to *lose*, have any thing to *fear*. Pray consider: Will the Miseries I have before described, after breaking through the *Palaces* of the *Great*, stop at the *Poor* Man's *Cottage*? Will the *Sword* wound the *Powerful* alone? Will Hunger and Cold and Want of all Necessaries *preserve* the Families of the *Poor*, whilst they *destroy* those of the *Rich*? The very *poorest* have their Liberties, their Wives, their Children, their own Lives to *lose*, as well as the richest and the greatest.

But, to pass over the Calamities of *War*, should your Enemies become your *Masters*; Will they provide as amply for your Subsistence as your *present* Masters do? Believe me, *French Pay* would very ill agree with *English Constitutions*. But have they *no* poor of their *own*? *Swarms* of poor would spread *every* where, both to riot in the Plenty which *you now* enjoy, and to prevent any Danger that might arise from those of you, who had *Spirit* enough or *Wisdom* enough not to be pleased with their new Masters.

But there remains *one* Blessing, in the Loss of which, beyond every *Possibility* of Doubt, we should in *common* share; a Blessing, which I wish to God we all valued as we ought! You will readily understand that I mean the free Enjoyment of the Christian Religion in its greatest *Purity*. *We* may truly say, with Moses, Who is like unto *our* Lord among the Gods? Gods, indeed, there are *none* beside *himself*:

But Men, who had never been instructed in the true Religion, did, in the Times of Moses, *make* to themselves what they *called* Gods; things of gold and silver, wood and stone, which having Eyes and Ears and Mouth, neither saw nor heard nor spake: to these they bowed down, in these they placed their trust, and, like Pharaoh, found that, in the Day of their Distress, their Gods were not able to deliver them. What a Reproach was this to the Understanding of *rational* Creatures even in the Night of Ignorance! But how much *greater* is the Reproach in these enlightened Days, when the Nature of the true God is so plainly made known! How *inconceivable*, indeed, is the Reproach for Nations who even *profess* the Knowledge of the true God, to be *again* enslaved to these *dumb Idols*! Yet such, in Reality, *is* the Reproach of those who would now become our Masters. And it is not to be doubted, that, since their Attempts against *us* have been begun, Prayers have been offered up by them to *many* of these worthy *Saints* as they call them, for Success in their Undertakings. We cannot but be *shocked*, indeed, that human Nature can so *debase* itself: yet, as *their Success* must be *our Ruin*, one is almost tempted to *rejoice*, that to such *helpless* Patrons as these, their Prayers against *us* are directed.

But, however we may pity their Weakness, it would become Matter of serious Concern to us, should such Idols as these be forced upon *ourselves*; should *we* be obliged to renounce the *true* and *living* God, or divide the Honour due to *him only* with *Stocks* and *Stones*, the Worship of which is the very *Mockery* of all Religion. Yet thus it *must* be, or our *Lives* would pay for a *Refusal* to comply. But this is only *one* of the *many* Absurdities which we must, in that Case, believe and practise, if we had not the pious *Resolution* to yield our *Lives* into the Hand of that God, who can amply reward

reward us, either in *Life or Death* for a Perseverance in his Service.

And let none of us flatter ourselves that such a Persecution could, by *any means*, be avoided. It is a standing Rule with the People, of whom I am now speaking, to *extirpate* all those in their Power, whom they cannot *convert*. Several of their Kings have pursued their Protestant Subjects with the most bitter Severities. In *all Parts* of their Kingdom, their Armies have been let loose to destroy them: and, at one Time, in their *principal City* vast Numbers have been massacred, even in cold Blood, with Circumstances of such *Treachery* and *Barbarity* as almost exceed Belief. And it must be observed, that their Cruelty is, in these Cases, greatly increased by the Persuasion they *avow*, that the very persons whom they thus *basily* send out of *this World*, go to *certain Damnation* in the next.

I have dwelt much longer on these Particulars than I intended: but I am extremely solicitous to give you all a just Abhorrence of that Attempt, with which our Enemies, at *this time*, threaten us, that, if it should please God, they make any *Progress* against us, we may *all* do our utmost to oppose them. Let us now in the

Second place, for a few Minutes, turn our Eyes to a more *comfortable* Prospect, viz. those Instances of God's *Power* and *Goodness*, which have already shewn themselves in our Favour.

In the several Parts of the World, a very uncommon Success hath attended our Arms. We have strongly experienced that the Race is not always to the swift, nor the Battle to the strong; and that no King can be saved by the Multitude of an Host.

In this *Northern* Division of the Earth, a very powerful and well provided Army of the Enemy has received such a Defeat, as is scarce to be paralleled. God seems to have purposely chastised them by the Bravery and Resolution of those very People, against whom their most inveterate Malice was directed. When God inspireth with Wisdom and Valour, weak is the Arm that opposeth. The ravaging Army trusting in its own Strength, and defying the Almighty, as much as he *can* be defied by a Defiance of Justice, Humanity and of all Religion, this all-conquering Army is checked in its Career by an handful, which it despised. The Lord may be thought to have, *indeed*, put an Hook in their Nose, and a Bridle in their Lips, and to have turned them back by the Way by which they came.

In a *Southern* Quarter a very gainful and important Settlement has been taken from the Enemy.

In the East, Advantages both by Sea and Land have been obtained by us. In *one* Instance, where Victory appeared to be *almost* in the *Enemy's* Hand, God seems not to have suffered them to *enjoy* their Success, by taking from them the *Courage* necessary to *complete* it. In their *Armies* there, Fear reigns among the Men, Discontent among the Officers; and in the *Towns*, such a Dissolution of Manners, that a General of their *own* foresees the Vengeance of *Heaven* ready to follow them.

Carry your thoughts from the *Extremity* almost of the *East* to the *most distant* Parts of the *West*: the same Successes have attended us. Rich Plantations and strong Forts have been delivered into our Hands.

In our *last* Attempts against the *Metropolis* of their
Strength

Strength in North America, how *glorious* have been the Advantages we have gained! Scarce had we received an Account of Difficulties almost *unsurmountable*, but we were immediately informed that those Difficulties had yielded to *Enterprise* and *Resolution*. By the Providence of God Success was obtained by an Attempt made in that *very Part*, which the supposed *Impossibility* of an Attempt had left *defenceless*. An Enterprise thus happily begun was seconded by a *Bravery* which God can inspire into the Hearts of those, to whom he is disposed to give the Victory: while such a *Fear* reigned in the *Enemy's* Troops, as took from them the *Advantage* they had in their *great Superiority of Numbers*.

Thus have we, in the four *principal* Divisions of the World, been blessed with a Success beyond our *Hopes* and really beyond *Example*. The *vast* Extent of *Ocean*, which divides these most distant Regions, hath been, in a manner, *our own*. Scarce a Ship of the Enemy has there been, to *molest our* Trade; while *their* Trade hath almost *wholly* fallen a *Prey* to our naval Defenders. Of those Ships of *War* which have long been destined to an Invasion of our Country, a Part have been destroyed by the *Bravery* of *one* Commander, and much the *greater* Part made useless by the *Vigilance* of *another*. They have lately made their Escape: a greater Number of our own are in pursuit of them. The Event, in regard to us, is still in the Hand of God. To him, therefore, ought we most devoutly to address our Prayer, for a *Continuance* of that Protection, which he hath *already vouchsafed* us*.

* The Reader need not be reminded, that this Sermon was preached before we were acquainted with the important Event, which hath proved the *Intrepidity* of our Commander and his Fleet equal to their *Vigilance*; and that the *visible* Hand of God in the Advantages gained by them is a fresh *Call* for our *Thankfulness*.

These

These great, these uncommon Successes are not to be valued, merely as they *enrich ourselves* but as they *weaken the Enemy*, and so give a *Check* to their *ambitious Designs* against us.

And blessed be God, we have the Assurances that they *are* weakened. While they are meeting with these Disappointments *abroad*, at *home* reign Complaining in their Streets, Discontent in their Houses, Poverty even in their royal Treasury, Confusion in their Councils, and a *desponding* Kind of *Distraction* every where.

Turn your Eyes homeward; how do Blessings, the *reverse* of all these, meet them every where! Union in the Council, Unanimity in all Ranks, Content, even to an overflowing, in all Places, Wealth in our Houses, Plenty in our Markets and in our Streets and in our Fields!

And here *one* Circumstance I cannot pass over: Notwithstanding the *vast* Numbers which have been drawn off for our necessary Defence, their *Absence* hath scarce been perceived. The *uncommon* Fineness of the Season both for the *Harvest* and *Seed-time* has amply made up for the Decrease of *Numbers*; hath supplied us with an unusual *Plenty* for the *present* Year, and given us the most comfortable *Prospect* for the *next*.

However we might presumptuously flatter ourselves that merely our own Wisdom and Bravery had procured our *military* Advantages, in *this* there remaineth not the *least* room for so impious a Thought. We are, therefore, naturally led to the

Third Thing, which I proposed to consider, viz. what *Effect* these Events ought to have upon *ourselves*.

First then, when we view our own prosperous State, to the *Goodness of God* ought the *whole* of it most thank fully to be attributed. We ought not to glory as if by our *own* Power

Power we had done it, by our *own* Arm we had gotten ourselves the Victory. With humble Adoration and Gratitude ought we to acknowledge that it is the *Lord's* doing, and that it is, *indeed*, marvellous in our Eyes. We ought, with our Sovereign and the whole Body of our Legislature, to see, reverence and adore the Hand of *Providence* in our many signal Successes both by Sea and Land, and, as a *Means* of them, in the signal *Conduct*, *Courage* and *Unanimity* which have shone in *all* Ranks of those who have been employed by the Public.

We should attend to the Admonition which God himself giveth us by his Prophet: Thus saith the Lord; Let not the wise Man glory in his Wisdom, neither let the mighty Man glory in his Might, let not the rich Man glory in his Riches; but let him that glorieth glory in this, that he understandeth and knoweth me, that I am the Lord, who exercise Loving-kindness, Judgment and Righteousness in the Earth. Loving-kindness, *indeed*, hath God exercised toward us.

In the Second place, then, we should acknowledge that, had he dealt with us in the Severity of *Judgment* and *Righteousness*, it had been far *otherwise* with us. At the same time, therefore, that we look up to God as the *Author* of our Happiness, we ought not to conclude, that our own *Merits* have recommended us to him; but rather humbly to confess, that it is merely of his *Loving-kindness* that he hath not dealt with us after our *Sins*, nor rewarded us according to our *Wickednesses*. Sure I am, several, whom I now see have great Reason to lament their Carelessness in his Service. Though his Doors are continually open to receive you, how many of you are there, who seldom come into his Presence, to offer up your *Prayers* for his *Protection*, to return your *Thanks* for his *Blessings*, and to be instructed in the way to serve and please him. Had you a pro-

per Sense of God's Goodness and your own Dependence; had you, indeed, any Sense how odious to him are the *careless* and *disobedient*, and how much his Delight is in them that fear him and trust in his Mercy, you would, I am sure every Lord's Day crowd to his House as you now do on this solemn Day of Thanksgiving. I hope we have all now brought with us Hearts full of the deepest Sense of God's Mercy and our own Unworthiness, and Resolutions to make Returns hereafter, in Proportion to the Greatness of his Blessings, and the little we have done to deserve them.

In the Third place, therefore, *this* Use ought to be made of God's Goodness, that it lead us to adore, to serve and to love him. His Kindnesses to Men are not intended to encourage them in their *Carelessness*, but to lead them to *Amendment*. This Day, then, should be the *Beginning* of a serious Life to those, who have not begun it before. Such a Thankfulness ought to be expressed as bears some Proportion to the *Distresses* we lately felt and the *Miseries* we feared. The Day ought to be spent, not in the *Wantonness* of Joy and Revel, but in such a *Seriousness*, as may impress on us a deep Sense of our *Danger* and our *Deliverance*; a deep Sense of those *Judgments* which God doth certainly inflict, when his Offers of Mercy have been *abused*. Such a Sense of God's Mercy and his Judgments ought not to die with the Day, but should be continually kept *alive* in our Minds, and shew itself by a *constant* Obedience to his Will. Then may we hope, that, while his *Judgments* fall on those who unreasonably disturb our Peace, his *Mercies* will be continued to us and our Posterity.

In the Fourth place, we may perhaps, with *Comfort* reflect, that the Establishment of the Protestant Religion among us is a Recommendation of this Country to the Divine Protection.

tion. *We* glory that we *know* the *Lord*; know him, undoubtedly, better than *they* do, who suffer Wood and Stone, the Work of Men's Hands, to share the Honour due to *him only*. I may add, that the Establishment of the Protestant Religion in this Country is a means of his being better known and in reality more honoured *every where*. The *Check* that hath been given by it to the Insolence of Popery, hath put Popery *itself* upon her *guard*: the *Light*, that hath been thrown by the *Learned* among us on the Word and Dispensations of God, hath made Popery *ashamed* of some of her Doctrines, forced her to *palliate* and *explain away others*, and led her to instruct her *Votaries*, in some respects, more agreeably to the *Truth*. And a still further Comfort may, I hope, be drawn from that more rational Attention to the Doctrines of the Gospel, which seems, at present, to be spreading itself. Men are *now* not ashamed of *owning* themselves *Christians*; of hoping for Salvation as the *Gift of God* through the *Mediation* and *Intercession* of a *crucified Saviour*. Numbers in the *higher* Ranks of Life profess themselves zealous *Disciples* of Christ, and *honour* their Master by a Piety and Charity becoming *his Doctrine* and *their Profession*. If for the Excellence of this pure Part of the Christian Religion and the Zeal of those, who so worthily maintain its Honour, it hath pleased God to spare the Country, it becomes a striking Lesson to us *not* to hazard the *Loss* of so excellent a Religion by our *Neglect* or *Abuse* of it; but to recommend it and ourselves to the Protection of God by a *Zeal* for its *Credit* and an *Obedience* to its Laws.

I cannot but, in the Last place, add one Word in regard to the Enemies, with whom we are contending. At the same time that we say of them, with King David's pious Indignation, Lo these are they, who took not *God* for their Strength;

Strength; but trusted in the Multitude of their *Riches*, and strengthened themselves in their *Wickedness*, still let us remember that *God's Ways* are past finding out; that though he *hath* humbled them for his *own Purposes*, *We* have not his Authority to deal his *Vengeance* among them. Let us take therefore the Admonition given us in one of the *Lessons* for the Day, Let us pity their Errors and compassionate their Distress; and in the same Breath, in which we *thank* God for *defeating* their *Attempts*, let us *pray* that he will draw them from that Wickedness of Heart which *occasioned* them. With such Dispositions of Mind, whatever may remain the Obstinacy of our Enemies, *We* shall be sure to recommend *ourselves* to God, by fulfilling the Command of his blessed Son, to whom with the Father and the Holy Spirit be offered all Praise, Thanksgiving and Honour for ever.



F I N I S.